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11-10-1980

## Evangelical Visitor - November 10, 1980 Vol. XCIII. No. 21.

Glen A. Pierce

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### Recommended Citation

Pierce, Glen A., "Evangelical Visitor - November 10, 1980 Vol. XCIII. No. 21." (1980). *Evangelical Visitor (1887-1999)*. 2410.

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# Evangelical VISITOR

November 10, 1980

All the world is God's own field,  
fruit unto His praise to yield;  
wheat and tares together sown,  
unto joy or sorrow grown;  
first the blade, and then the ear,  
then the full corn shall appear:  
Lord of harvest, grant that we  
wholesome grain and pure may be.

—Henry Alford





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### Evangelical Visitor

**Volume XCIII (USPS 180-300) Number 21**  
Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, 301 N. Elm Street, Nappanee, IN 46550.

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Send subscriptions and change of address (both old and new addresses) to Evangel Press, 301 N. Elm Street, Nappanee, Indiana 46550.

**Renewals:** 1 year - \$7.00; 2 years - \$13.00; 3 years - \$20.00; 5 years - \$32.00. **New and gift subscriptions,** \$6.00 a year. **Lifetime,** \$125.00. Second-class postage paid at Nappanee, Indiana 46550. Printed in U.S.A.

*inward  
and outward  
bound in  
the eighties*

## A New Decade— A Crucial Biennium

by Henry Ginder

"Inward and Outward Bound in the Eighties" is an appropriate theme for the 1980-82 biennium. We live in a shrinking world. It has become a neighborhood without becoming a brotherhood. Our theme helps us to tackle the tasks of this new decade.

We see three phases of theme development.

1. *Introduction*—this was done prior to the 1980 General Conference
2. *Initiation*—done in various ways during the recent General Conference:
  - The banner procession
  - The General Conference sermon
  - The theme sermons
  - The missionary rally
  - The workshops
3. *Implementation*—during the present biennium

During the 1980-82 biennium the General Conference Program Committee is seeking to help our people enjoy the theme and logo. In the logo we obviously see the cross and the world. What other symbols are there? You might have a contest in your youth group, in which the young people list everything they see in it. The theme and logo should be in the *Visitor* periodically—watch for it.

General Conference boards, commissions and institutions are invited to work creatively with the theme and report to the church via the pages of the *Visitor*. The church will be interested in

their goals and progress in the implementation of the theme for this biennium.

Pastors are encouraged to preach a sermon or a series of sermons on the theme. Mini outlines could be prepared for discussion in Bible study, prayer groups, the midweek service, or Sunday school classes.

Watch for the announcement of a special theme Sunday. On that Sunday all the congregations will be encouraged to do something creative and useful in implementing this searching theme. The back cover of an upcoming church bulletin will be carrying a brief article on the theme.

The Program Committee suggests that the theme be used in each regional conference. This may include the annual Conference of 1981, pastors' seminars, pastoral couples' dinners, leadership sessions, etc.

It is hoped that pastors will use the response sheet provided by the bishops to report to the secretary of the General Conference Program Committee the good things God is doing among us for his glory.

We believe many positive and productive things will happen in our churches and communities as we give ourselves to the implementation of our theme, "Inward and Outward Bound in the Eighties," during this crucial biennium.

Henry A. Ginder, for the  
General Conference  
Program Committee

*Evangelical Visitor*



Priscilla displaying her Christmas gift.

# The Family Tree

by Thata Book



Having my devotions one morning, I read, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart." I thought about those words. The "pure heart" was the result of God's grace in my life. Praise Him! But "clean hands" (a life-style) are mine, not only as a result of my "clean heart," but also because of the clean heart and hands of godly parents and grandparents. My heart filled with praise and my eyes with tears, thanking God for my forebearers who passed on to me clean hands.

Some months later I sat looking at

several pieces of old linen which had been woven by my great grandfather, Peter Bert. What shall I do with it? I thought. It must be something special, something I can pass on to my children, something they will appreciate. An idea began to grow, first in my head and then on paper—a family tree—one for each of them. These 'family trees' will have 'roots,' those godly ancestors. The children will bloom in the branches. The first one was to be for Priscilla, it would be for Christmas and it would be a surprise.

As I formed the roots, stitching the names of our parents, grandparents and great grandparents, I remembered stories I had heard or read about them.

Here was godly Peter Bert. He came from Germany when he was eighteen. In Chambersburg, Jacob Winger, a Christian, gave him employment weaving. But this Jacob Winger gave him much more. He introduced him to Jesus and showed him the Christian life. Great grandfather was converted and became a minister in the Brethren in Christ Church. Saintly and kindhearted, he "prayed not only for his children, but also for his children's children." He never turned the needy away and sheltered as many as eight or nine tramps in his garret and barn in one night. He admonished his children to "never owe any man anything."

Great Grandfather Christian Frey, coming from Germany when twenty-one, was friendless and penniless. A kind gentleman gave him a job removing a pile of stones. When that was done, young Christian was told to move them back to where they had been originally. He did it without complaint, was paid and never again was penniless.

Great Grandfather David Book, a

minister, was among the first Brethren in Christ to migrate (1877) to Dickinson County, Kansas and was buried in the Belle Springs Cemetery.

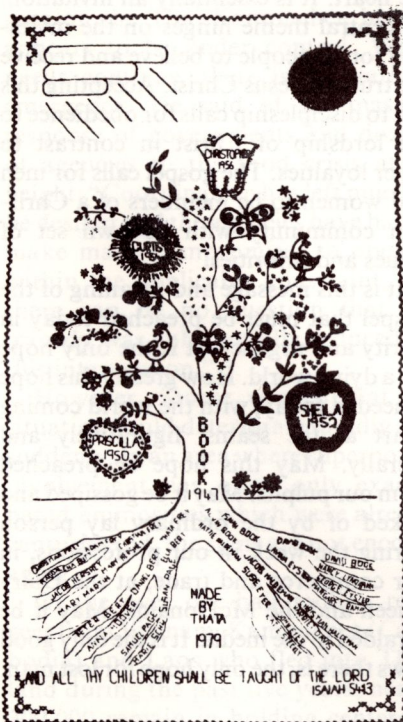
Grandfather Frey moved to Kansas when land was cheap. He had the ability to make money. I understand his philosophy was "before the last farm is completely paid for, buy another one." He left material inheritance for his grandchildren as well as children. Even though Grandfather Frey was not a Christian until shortly before he died and would not kneel for prayer, Grandmother Frey faithfully led the children in family worship. All ten children became Christians.

Grandfather David Book, also a minister, homesteaded in Oklahoma. Their first home in that frontier country was a dug out. They knew hard times. From their milk they made and sold the cheese, butter and buttermilk, using the whey for making their pancakes.

And so was formed this family tree, full of sentiment and appreciation. In the branches amongst the flowers and birds were stitched the names of the children—gifts from God, returned to him. Beneath the roots was the promise claimed for our children, "And all thy children shall be taught of the Lord..." (Isaiah 54:13).

Great Grandfather prayed for his children and children's children. We are recipients of those prayers. We must pass on to our children and children's children the Christian heritage—the "clean hands"—and pray for our children and children's children that by God's grace they also will experience "pure hearts" so that with our ancestors we might "ascend into the hill of the Lord."

*The author is the wife of Bishop Alvin Book, Allegheny Conference.*







by David E. Climenhaga

The "gospel" is not just "good news," it is the greatest news, from God to man. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). Jesus began his earthly ministry preaching the gospel. "Now after John (the baptist) was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, saying 'the kingdom of God is at hand; repent ye and believe the gospel'" (Mark 1:14-15). Jesus brought his earthly ministry to conclusion by commanding his disciples, and through them the infant church, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Paul, the greatest gospel preacher since Christ, tells us in Romans 1:1 that he was "called to be an apostle, separated unto the gospel of God." And in I Corinthians 2:2 he states that his determination was "not to know anything among you save Jesus Christ, and him crucified."

Just what is "the gospel"? The message of the gospel is the good news concerning Christ, the kingdom of God, and salvation from sin. Jesus came into the world, died on the cross for our sins, and was raised from the dead. As reigning Lord he offers forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. The gospel is good news about a person, Jesus Christ—who he is, what he has done, and how he can be known by each of us in personal experience.

Coming to us in the midst of our fallen nature, brought about by sin, is

the good news that we can be lifted, redeemed. Our needs are met and a cure is provided. God saves us in our helplessness and lostness and lifts us out of our lost helpless state. He gives new life to us who were dead in trespasses and sin. He justifies us though guilty and deserving of punishment. He sanctifies us. He gives the Holy Spirit to cleanse and empower for service.

Justification is the great fundamental truth of the gospel. It includes conversion, forgiveness, pardon, reconciliation, and redemption. It is the creation of a new life in us, through Christ Jesus. "Therefore if any man be in Christ, he is a new creature" (II Corinthians 5:17a). The gospel does not only treat the symptoms, it deals with the cause. The Holy Spirit is present in conversion in bringing new life, and is present in his fulness in sanctification. He will comfort, if we receive him. He will cleanse, if we permit him. He will give power, if we are open to him. We are so inclined to excuse our human frailties by hiding behind the fact they represent our human nature. But he waits to bestow on us his divine nature, his holiness. We may, if we will, tap into the rich abundance of God's provision for us in the presence, the power, the filling, the comforting, the sustaining of the Holy Spirit. This is good news indeed.

He assures us he is with us at all times, in the smooth and in the rough, when we feel "saved" and when we don't. While it is possible to backslide and to revert to our former sinful state, it is not necessary. We dare not be presumptuous,

however, willfully sinning and expecting that God will repeatedly forgive our rebellious attitudes. God tells us in the Scripture, "My spirit will not always strive with man." And if we presume to take God lightly, assuming he will forgive us again and again and again, we are in danger of so deadening and blunting the voice of the Holy Spirit that we will not hear his voice nor respond to his summons, that we will not return.

But God is not mischievous. He is not capricious. He does not cast us off nearly so often as the devil would have us believe. We can trust the power and promises of God that he is able to keep us. We do not need to be eternally insecure.

This gospel calls for discipleship which produces the fruit of the Spirit. Discipleship involves following, as a disciple. It also involves leading, helping others to grow in grace and in the knowledge of God, especially the young in faith. Discipleship is modeling the life of Christ, being "little Christs," as Bonhoeffer says. It includes being willing to suffer and to die if necessary to lead others into the kingdom. Discipleship includes dying to worldly ambition, honor, and acclaim. The plaudits of men neither elevate us nor hinder us.

The gospel is the only instrument for delivering fallen humanity from the penalty, power, pollution and presence of sin. It is the only power that changes, transforms, reorganizes, and regenerates the heart. It is essentially an invitation. Its central theme hinges on the invitation for all people to believe and receive the truth of Jesus Christ. Accepting this call to discipleship calls for obedience to the lordship of Christ in contrast to other loyalties. The gospel calls for men and women to be members of a Christian community with its own set of values and priorities.

It is this message and meaning of the gospel that must be preached today in clarity and urgency. It is the only hope for a dying world. How greatly this hope is needed today, with the world coming apart at the seams, figuratively and literally. May this hope be preached from our pulpits. May it be gossiped and talked of by the ordinary lay person during the week in our professions, in our commerce and trade, at the Dairy Queen and the McDonalds. May it be heralded in the media. It is the only good news there is, the only hope for lost man.

*David Climenhaga is the bishop of the Central Conference, living in Nappanee, IN.*

*Evangelical Visitor*



# Crisis Over But Needs Remain In Southeast Asia



**Kampuchean child born in Surin Refugee Camp in Thailand. Refugees spend months and sometimes years in the camps waiting for resettlement or repatriation. A few face the prospect of becoming permanent "camp people."**

The likelihood that some agencies will pull out of Southeast Asia in the next few months as world attention turns elsewhere is a reason Mennonite Central Committee may find an expanding role to play there. This was one of the conclusions reached by MCC Associate Executive Secretary for Overseas Services Edgar Stoesz and Secretary for Asia Bert Lobe after a recent trip to the area, as they assessed current MCC involvement in Southeast Asia and what directions it might take in the future.

Stoesz reported that the food situation in Kampuchea and among refugees on the Thai-Kampuchea border appears to be under control. While needs continue, there is no state of emergency. He said of the massive response of governments and dozens of agencies to the food crisis at its height: "Coordination has left much to be desired and the agencies have had to make many compromises to operate within the applicable constraint, but there can be no question that the tragedy was substantially reduced by this intervention."

However, Stoesz warned that the situation could deteriorate rapidly and suddenly. In an area where superpower involvement has often only exacerbated animosities which were already centuries old, the signs are not encouraging.

Of the over one-half million refugees from Vietnam, Kampuchea (Cambodia) and Laos who fled into Thailand during the past five years, nearly 300,000 remain in holding centers in Thailand. According to the Immigra-

tion and Refugee Program of Church World Service, another 278,000 Kampucheans have moved to the area near the Thai border. Pressure from the large number of refugees has also displaced around 200,000 Thai citizens. Approximately 8,000 Vietnamese and 2,500 Lao continue to flee their countries every month.

Sporadic fighting continues between the Vietnamese-backed Henq Samrin government of Kampuchea and supporters of the ousted Pol Pot as well as the non-Communist Khmer Serei. The September 24 *Christian Science Monitor* noted the possibility of a major Vietnamese offensive in late November or December, at the start of the dry season.

Attempts by Secretary General of the United Nations Kurt Waldheim to create a demilitarized zone between Thailand and Kampuchea, and of Vietnam to resume talks with China, have come to nothing.

In this unsettled situation MCC will remain sensitive to needs as they develop, but otherwise concentrate its efforts on longer term, more developmentally-oriented programs among both refugees and citizens in various Southeast Asia countries.

During the past 15 months Mennonite and Brethren in Christ individuals and churches in Canada have acted as sponsors for approximately 3,000 Indochina refugees, while their U.S. counterparts have sponsored around 1,400. However, the focus for 1981 will change from resettlement to repatriation—returning people to their homes. Observers have voiced concern about the

cultural disruption involved in transplanting thousands into a totally different setting. Also questioned was how many more newcomers Western nations are willing to absorb. Although due to family and political considerations many will continue to need homes in the West, the United Nations High Commissioner for Refugees (UNHCR) and voluntary agencies will attempt to reestablish increasing numbers in their former homes.

Lobe feels that if repatriation of refugees from Thailand to Laos becomes an option in 1981, MCC should give it top priority. He noted the likelihood that the UNHCR in Laos will call on MCC to help as and when this develops. One role of MCC in working with the UNHCR might be to help returning Lao reestablish themselves in their home areas. Other Lao would be more apt to return if they knew they would not suffer harassment from the Laotian authorities.

Even those looking forward to resettlement or repatriation must put up with long weeks and months of waiting, and the only prospect for a distressingly large number of other refugees is to become permanent "camp people." MCC will be expanding its work in the camps and transit centers, assisting with the orientation of those on their way out to life in a different culture; and through improved living conditions, classes and other organized activities helping to make life more livable for those who remain.



Left—A tutor from the Bronx, Dennis, helps Tyressa Glass.  
 Center—VSer Becky Fretz (Canada) and Eric Martinez enjoy  
 a happy moment.  
 Right—VSer Steve Sides (Indiana) and Jason Marine tackle a  
 math problem.



In the Bronx, NY—

## One small candle

by Janet Hykes Dick

Most inner-city schools, particularly those serving children of low-income minorities, are underachieving. The poor education such children receive contributes heavily to our social problems: unemployment and underemployment, welfare dependency, troubled race relations, delinquency, crime. It is a staggering fact to realize that in 1978, according to David Boesel, project director of a study for the National Institute of Education, vandalism cost the schools as much as \$600 million (a figure that would supply school books for the entire nation). We are faced with many problems and far too few solutions. Schools are faced with declining enrollments, poor parent involvement, poor

attendance, low reading and math scores, a high drop-out rate, and poor communication between the community and the local school board. There is a big decline in funds from the federal, state and city governments. All these problems have a tremendous effect on the viability and productivity of schools and communities. One will inevitably ask the questions: Can our schools and communities survive these problems; can cities? What are possible strategies and solutions? These are not easy questions and there are no overnight solutions. There is no doubt in my mind that education in the 80's must produce some viable and positive changes or we will lose many more children to the streets

and the public will become even more disenchanted with schools and public education.

We hear much about the literacy crisis, and a great deal of criticism has been directed at the educational system for causing it. Some 23 million adult Americans are "functionally illiterate," unable to read newspapers or fill out job application forms, and the schools regularly produce large numbers of students who cannot pass the easy minimum-competency tests. Certainly the educational system is partly to blame, but part of it rests with changes in public values. The public worries about the high rates of functional illiteracy and talks nostalgically about a return to the three R's, but that same public spends an average of nearly thirty hours a week per person watching television. Half of that public, according to a survey by the Book Industry Study Group, never reads any kind of book. What the history of literacy demonstrates is that preserving literacy is not and never has been a function belonging solely to schools. A highly literate society evolves out of deeply held values, values that cannot be isolated in a school system but must permeate the whole society.

A part of society that has taken an active interest in preserving literacy, especially on behalf of children in New York City, has been the Brethren in Christ Church. The Little Lighthouse Learning Center has been opening its door to service the educational needs of children from Fellowship Chapel and the community. Since November 1977, fifty-seven children have received assistance from thirty volunteer tutors.

The Center has been and continues to be a tangible ministry of God's love. Children are precious in his sight. He showed us this by precisely preferring to come into the world as a child and live through all the phases of "growing up."

## Crisis Over . . .

from page 5

Specific areas of MCC involvement in Thailand and Kampuchea are to include a) support of a sanitation program in Bangkok's transit center for refugees, b) placement of an MCCer at the Songkhla Refugee Camp to teach, work with recreation and help with other organized activities, c) visiting the border area, holding centers, transit centers and, if possible, Kampuchea to keep abreast of needs, d) work with MCC (Canada) with regard to family reunification, the special assistance program and hardship cases and concerns, e) maintain contact with Thai groups, with the possibility of working out project support for some of these groups in 1981.

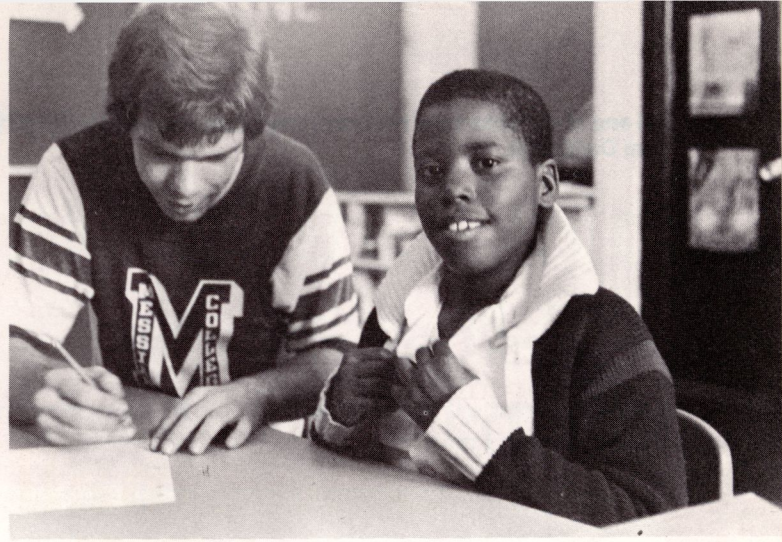
Lobe and Stoesz hope that MCC can work more closely with the local people and churches in planning and

implementing programs. A major concern among Thais right now is that while agencies spend millions of dollars feeding and caring for the refugees streaming into Thailand, they ignore the thousands of Thais whose needs—often made worse by the influx of refugees—are as great or even greater. As a result Lobe recommends MCC programs in Thailand "focus not only on refugees, but also on working with local Thai groups in meeting the needs of Thai poor in urban settings."

In Laos, in addition to possible involvement with repatriation of refugees, Stoesz and Lobe recommend that MCC assist agricultural projects which benefit rural people through the Department of Agriculture.

Plans for Vietnam include the possibility of a visit by an MCC delegation in early 1981, and continued work with procurement and installation of water pumps.





Probably the child Jesus speaks to some in accents even more touching and impressive than he does as an adult. The means by which the child influences us, *his* respectful love, so full of confidence, will then become our great strength in the educational field. Imitating our Divine Master, we shall not let ourselves be motivated by the impulse to pomp and power, but by the respect for Christ-in-the-child, who—with our help—must grow into the fullness of his personality. On one occasion Christ spoke certain words by which he practically identified himself with children: "He who welcomes this little child in my name welcomes me; and he who welcomes me welcomes him that sent me." (Luke 9:48) Let us then see Christ and the Father in the child, and our attitude toward him will be profound and sacred.

This is what the Center tries to be. Hopefully, in the atmosphere that has been created here, the student

1. will have more energy to devote to learning because he will have less fear of evaluation and punishment;
2. will discover he has a responsibility for his own learning as he becomes more of a participant;

3. will find that both his awe of authority and his rebellion against authority will diminish as he discovers tutors to be fallible human beings relating in imperfect ways to students;
4. will find that the learning process enables him to grapple directly and personally with the problem of the meaning of his life.

The tutor, then, will tend to pay as much attention to his relationship with his students as to the content of the course.

Children learn more in an interesting, well-designed learning environment, and they feel happier in pleasant, colorful rooms. The Center has given a lot of thought in creating such an atmosphere conducive to learning, as well as allowing for some simple restful spots in the room.

Another area that the Center places emphasis on is in the getting to know the student's family. Home visits are made to institute friendly relationships between the Center and the student's family. Once parents become familiar with the Center, and begin to take an active interest in what goes on there, they're likely to become more willing participants in the education process. This, too, is a key to continued effective tutoring. Since a majority of the students come from single-parent homes and have basic needs of their own, the tutors need to recognize that although their families do not fit into the traditional mold, they are, nevertheless, families. And they need to be aware and notice the signs when the child is going through a difficult time and know how to deal with it.

A talented American writer, Ernest Elmo Calkins, one time remarked that the way to get attention was either to fire a bomb or light one small candle in the darkness. The Bronx generally receives attention from the former way. We prefer the latter way. It is less destructive. The results are the same, and the light of one small candle spreads far and wide long after the sound of a bomb is forgotten. But to light one light and watch it idly is not enough. One must be continually relighting within himself silent little flames of dissatisfaction so that he is always on the lookout for improvements which will make his outward light shine more brightly. Here at The Little Lighthouse Learning Center that has always been our policy—to improve, always to improve.



**Left—Tyressa Glass and Jose Davila listen to cassettes, a popular activity.**

**Right—Charise Pearson, Sonia Davila and Carolyn Colon—"We get along just fine."**





Bill and Mary Hoke hold the brass tray given them by the Visva Vani Delhi staff.

## Hokes Complete Service with Trans World Radio

On August 30, 1980, William and Mary Hoke marked the conclusion of Bill's service as coordinator for Trans World Radio-India at an installation dinner for the new executive secretary, Emil Jebasingh. The occasion was also a farewell celebration for the Hokes who have worked with TWR-India since 1978.

From Bill's presentation at the installation dinner:

"Two years ago when I accepted the position as coordinator of Trans World Radio-India, one of my assignments was to help find a man to take my place . . . The task which our beloved brother is assuming today has grown tremendously over the the past two years. It has been my privilege to be part of a growing, developing organization totally com-

mitted to people. It has been our privilege to guide an organization that has brought a message of hope—a message soundly based on the Word of God, directed by the Spirit and prompted by the love of the Lord Jesus Christ. People by the thousands have responded. Many people have written saying they never heard the message of salvation before. Now they have opened their hearts to Christ and their lives have been changed.

"It has been my privilege to live and work in India since 1945. I have always enjoyed people. Many people in North Bihar are very dear and precious friends. Nearly eight years in Allahabad at the seminary added several hundred to the list. But the Delhi staff of young people, all of whom are young enough to be our children and grandchildren, are among

the finest people I know. We have grown together as a family over these two years. I have placed great confidence in each one and they have responded in many beautiful ways.

"We have seen God do great things. In one year 'Vishwa Vani' has been responsible for establishing thirty-five house churches in Andhara Pradesh, each with an average of thirty members. You have heard how others meet around their radios and have discussion on the Bible studies following the programs. In Gujarat a Muslim walked 200 miles to meet the 'Vishwa Vani' speaker for instruction on how he could receive Jesus Christ and surrendered his life. God's Spirit is at work and thousands are responding to Him as they daily listen to 'Vishwa Vani' programs."



## MCC Sampler

### Port-au-Prince, Haiti

A little girl ran down the hall and into MCCer Sandy Haldeman's arms. Miranie, four years old and a victim of osteomyelitis, had been discharged from Hospital Albert Schweitzer three months earlier—but her mother had not picked her up. In fact her mother hadn't even seen Miranie since doctors removed part of her infected jaw and a plastic surgeon worked at rebuilding the damaged right side.

Miranie no longer drags around. Now she is a happy, helpful little girl. She and Sandy have a firm friendship built upon mutual caring. Sandy confides that she had nightmares while helping to nurse Miranie through her touch-and-go recovery. But what a result!

Miranie shows much intelligence, fetching things for the nurses when they ask, helping guide carts through the halls, and accompanying doctors on their rounds. Some of the nurses declare that Miranie has had a sufficiently long orientation—it's now time for her to become a full-fledged aide. "Come here, Miranie!" they say. "Now I'll teach you to put an IV in!" And Miranie watches intently.

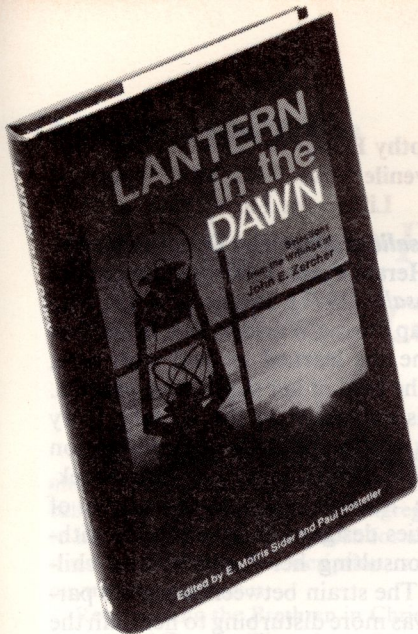
MCC has worked with the hospital for over 21 years with six MCC workers on staff at present. The hospital itself is a



curative facility, providing the expected amount of emergency and routine surgery, and health care. But it also provides educational programs for the prevention of illness. Community health teams from HAS go out to district villages teaching nutrition and giving children vaccinations against tetanus, diphtheria and pertussis. Hospital personnel also train Haitians to manage village clinics for simple disease prevention or identification.

The MCC unit has two goals: (1) providing good health care and (2) being a viable Christian community on the hospital compound.





# Book Notes

"A man is himself plus the books he reads."—S. Parkes Cadman

## Book Review LANtern IN THE DAWN

by Grace E. Bert

LANtern IN THE DAWN is an apt title for a book on John Zercher and his writings. The introduction points out that a strong work ethic prevailed in John's family. One example from his boyhood was the daily occurrence of getting up before daybreak and doing farm chores in lantern light. The lantern would shine in the darkness until dawn arrived and surpassed its glow.

In the same way John Zercher's editorials have stood out as beams of light to the church, stimulating our thinking and showing us the way. Biblical truths are presented in everyday terms which we can understand and to which we can relate. Current happenings and issues are discussed forthrightly in light of what it means to follow Christ. He challenges us to greater commitment, action, or change of attitude by his observations. He then leaves the personal decision or course of action up to the individual.

In writing his editorials, John keeps us on our toes as Christians as to what we believe, not wanting us to become complacent. He does not try to coerce us into his way of thought, but gently molds and stimulates our thinking on subjects that should not be overlooked or kept quiet. The opinions he states are meant to be thought-provoking. His way is not to set the world on fire, but to be edifying in what he writes.

The section of editorials focused specifically for the Brethren in Christ are very enlightening on understanding the Brethren in Christ and some of the problems we have faced. He knows the heritage of the church and what counsel to give.

I did not know John Zercher personally, but feel I have been introduced

through this book to a great man of the church who has left his mark. The biographical sketch in the first part of the book fills in the details of how his life fit together in his service as a pastor, then manager of Evangel Press, and finally as editor, with continuing responsibilities on boards and committees in and for the denomination until his death a year ago. He filled his positions well.

If there is any question as to what being Brethren in Christ means, these editorials are well worth reading. I sensed that one point early in his life, John Zercher probably came close to leaving the Brethren in Christ. But in staying with the denomination, he became thoroughly familiar with the church, its doctrines and teachings, and was committed to following Christ within its framework. If something needed improvement, he sought to bring it about.

I enjoyed getting to know John Zercher, and I think you will, too. You may not want to read all these editorials at one sitting, as they need thought and reflection to be most effective. My favorite editorial is the last one in the book which may not seem important, and yet it is. I will let you get the book and read it for yourself.

I'm sure it must have been difficult for the editors, E. Morris Sider and Paul Hostetler, to choose which editorials to include in the book. They appear in chronological order except for the first one, "Lantern in the Dawn." As you read you will conclude the editors have chosen wisely.

Mrs. Grace E. Bert, Librarian  
Upland Brethren in Christ Church.

*Living More with Less* by Doris Longacre, released by Herald Press September 6, has already gone into its second printing for a total of 60,000 copies. A sequel to *More-with-Less Cookbook* (355,000 copies), the latest book extends the more-with-less philosophy into the areas of money, clothing, homes, transportation, recreation, and the like. A major television special based on the book and a group study guide are under development. The Church of the Brethren *Messenger* says, "*Living More with Less* could become one of the most important books of the century."

\* \* \*

Herald Press has ordered the third printing of *Christ and Violence* by Ronald J. Sider (1979), a selection of the Christian Peace Shelf. A wire story by UPI Religion Writer David E. Anderson reported, "The short, 100-page book is an excellent and eloquent introduction to the issue and its design includes questions aimed at aiding group discussion. . . . Sider presents a partisan but helpful exploration of a powerful if muted strand of Christian thought."

\* \* \*

*Michael Faraday, Father of Electronics* by Charles Ludwig (Herald Press, 1978) "is one of the most thrilling books you will ever read," according to a reviewer in the August 1980 issue of *Messenger*, the official organ of Book Fellowship International. "I first knew of the book by listening to a dramatization of it on Moody Bible Institute's 'Stories of Great Christians' series. Then I received a copy of the book and could hardly put it down. How I long to get it into the hands of today's young people, who are bombarded by secular humanist teaching and never dream that a great scientist like Faraday constantly gave credit to the Lord for his discoveries." Companion biographies by Ludwig—*Levi Coffin and the Underground Railroad* and *He Freed Britain's Slaves* (William Wilberforce)—are also available from Herald Press.



## Books for Youth...

### New Junior High Historical Mystery Intertwined With Translation of Classic King James Version of Bible

What was the mystery behind the printing of King James Bible in 1611?

Who was the secret editor who published the work of fifty-four different translators and made the Bible sing?

Before Nat Culver, son of a translator, finds out answers to these questions, he is plunged into a series of baffling incidents concerning accusations made against his father.

Why was his father being called a traitor? Who was this secret enemy? Could it be one of the translators? Or did the accusations concern the threat of a Catholic uprising, like another Gunpowder Plot?

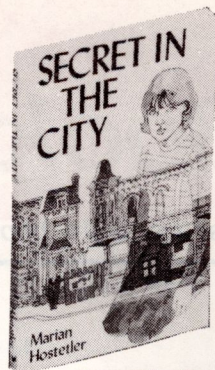
With the help of Button, servant to King James' right-hand man, Nat discovers his father's enemy and why this man was a fanatic. Along the way, Nat discovers, too, more about the Bible than he ever thought possible.

**The King's Book** (Herald Press, 1980) is the latest in Louise Vernon's acclaimed series of historical novels for upper elementary and junior high school readers.

Previous books introduce young readers to events in the life of John Wesley (*A Heart Strangely Warmed*), Martin Luther (*Thunderstorm in Church*), Erasmus (*The Man Who Laid the Egg*), John Wycliffe (*The Beggars' Bible*), William Tyndale (*The Bible Smuggler*), George Fox (*Key to the Prison*), Menno Simons (*Night Preacher*), the early Anabaptists (*The Secret Church*), and Parcellus and the Hutterites (*Doctor in Rags*).

### Children's Cookbook, "Loaves And Fishes"

Herald Press has ordered a second 10,000-copy printing of the new children's cookbook, **Loaves and Fishes**, first released in July. The book is subtitled, "A kid's introduction to healthful eating in a world of limited resources." As noted in the *Seattle Post-Intelligencer*, the book is "geared to kids age 7 and up working in the kitchen on their own without parental supervision. Information covers cooking tools, tips and terms with more than 120 recipes for snacks and garden goodies, foods for holidays and special days, picnics, camping and outdoor foods and foods from other lands."



### Adventure, Mystery, and Christian Service

In **Secret in the City** by Marian Hostetler (Herald Press, 1980), Jo Clifford and her family leave their small-town home and jobs to move to the city for a year of Voluntary Service.

Life in Travers City is different from Colby, Indiana! Through her friendship with Van (a new neighbor her age), Jo begins to see what it's like to be poor and live in the city.

Then in helping her dad work at repairing the Old Arnold House, she runs into a mystery. Is the treasure the 10th Street Gang hid there still somewhere in Arnold House? Is that why every time Jo looks out the window, she sees that sinister-looking Curtis watching and waiting?

As Jo discovers, there are several secrets in the city.

Marian Hostetler knows about Voluntary Service through being a VSer in Gulfport, Mississippi, and St. Anne, Illinois. Five of the nine years she was with the Mennonite Board of Missions in Algeria she spent living and working with a Mennonite Central Committee volunteer unit. She has also been a summer volunteer in Chad and Nepal.

Marian says, "I think all cities, small and large, are experiencing the same problems, but the larger the city the more severe the problems may become. My involvement with Church Community Services in Elkhart, Indiana, has served as a model for Neighborhood Services in this story. And I was involved in rehabilitating an old house when a small group from our church bought and remodeled one in a deteriorating part of the city. (No treasure was found!)"

Marian is the author of *African Adventure*, *Journey to Jerusalem*, and *Fear in Algeria* (all published by Herald Press), a quarter of Grade 3 and 4 of the Foundation Series Sunday School curriculum, and articles and stories in *Purpose* and *Story Friends*.

"I wrote this book," the author explains, "to give a realistic picture (1) of life in a city, (2) of Christians living and working together as a team, and (3) of the kinds of service Christians can provide in the city. I also wanted to tell an exciting story."

### Dorothy Hamilton's Twenty-Fourth Juvenile Novel Tells More About Life in the Early 1900s

**Rosalie at Eleven** by Dorothy Hamilton (Herald Press, 1980) is a companion to *Rosalie* (1977), stories of a girl who grew up during World War I. In the first volume she learned to deal with hate, with the help of her supportive parents.

This extension of the Rosalie story points out the need for communication and shared decisions. For Fair Week, Marie Marker planned a variety of activities designed to save money without consulting her husband and children. The strain between Rosalie's parents was more disturbing to her than the fact that she might not be riding on the merry-go-round or seeing the race horses pull sulkeys around the dirt track.

Even though life was quieter in those days, children came face-to-face with hate, dissension, and fear. The solidarity of the Marker family again proved to be a comfort to Rosalie.

According to *Writer's Digest*, "Children have always played a major role in the life of Dorothy Hamilton, the Selma, Indiana author of books that not only identify problems many children face, but leave the reader with a ray of hope."

As a busy farm wife, Mrs. Hamilton scrimped and saved to help six of her children secure college degrees. After her seventh child was married, she turned to writing.

*Writer's Digest* notes, "Mrs. Hamilton is still helping young readers cope with problems they face in their own lives: divorced parents, drug use in school, jealousy, moving to a new neighborhood, poverty, racial relations, a foster home, migrant labor, adequate housing, an alcoholic parent, and the like."

Mrs. Hamilton visits schools in the United States and Canada to share her enthusiasm that "books are doors which open to new ideas, people, and places."

In question and answer sessions, she glimpses the problems of real children.

"Will you ever write about a kid whose grades are worse than anyone's?" one asked.

A fourth grade girl followed her down the hall and whispered with misty eyes, "Please write about a girl who isn't wanted."

"As with other books I've written," Mrs. Hamilton explains, "my purpose in writing *Rosalie at Eleven* is to stress the importance of strong family relationships and the need for clear communication."



## Historic Peace Churches Renounce Growing Militarism

Larry Cornies

Approximately 300 Mennonites, Brethren, and Friends from across the United States called on their meetings and congregations to intensify efforts in the search for alternatives to militarism, conscription, and the payment of war taxes.

Representing the Brethren in Christ were David and Dorcas Climenhaga (Nappanee, IN), K. B. Hoover (Grantham, PA), Jay McDermond (Nappanee, IN) and John Stoner (Akron, PA).

Meeting in the New Call to Peacemaking (NCP) from October 2-5, the coalition of historic peace churches formulated a findings report which condemns the nation's faith in military power and its demand for funds and personnel.

"To prevent this prostitution of human and material resources we must oppose the increasing militarization of our nation and reaffirm our commitment to the goals of worldwide abolition of nuclear weapons, general disarmament, and an end to all war-making.

"We urge our meetings and congregations to say clearly to the powers that we are a people who believe there is no security in arms, and therefore, we support unilateral initiatives toward disarmament."

The conference's eight-page findings report was written and revised by a committee which attempted to integrate the minutes of 27 discussion groups which met regularly throughout the weekend. The final statement dealt with the tasks of envisioning peace, nurturing peacemakers, countering militarism, responding to the conscription of youth and taxes for war, and witnessing to peace.

The support of peacemakers by peacemakers and the challenge of envisioning and communicating the way of peace were the two dominant themes of the four-day conclave. Despite some prescriptive methodologies for "speaking to the powers" concerning militarism contained in the first draft of the findings committee statement, the final version allowed for individuals and congregations to support each other, "exhibiting their mutual trust while recognizing the varieties of their calls."

Regarding the draft, the conference concluded that they would "urge all members to vigorously oppose and work to prevent reinstatement of the draft." Should the draft become law, however, the New Call to Peacemaking commends the following to draft-age youth: (1) open, nonviolent non-

cooperation with the conscription system, or (2) alternative service as conscientious objectors under civilian direction. Women were urged to take responsible peace stances comparable to that which the Selective Service System has required of men.

With respect to the issue of payment of taxes used for war purposes, the New Call restated its 1978 commitment to urge Christian peacemakers to "consider withholding from the Internal Revenue Service all tax monies which contribute to any war effort."

Individuals and church-related institutions should invest in or patronize only those industries and institutions which are not war-related; yet, those who can should be encouraged to join in efforts of shareholders to change policy.

The statement of findings recommended the following as alternatives to the payment of war taxes: (1) active work for the adoption of the World Peace Tax Fund bill which, if passed by the US Congress, would serve as a legal alternative to payment of war taxes just as conscientious objector status is a legal alternative to military service, and (2) individuals are urged to consider prayerfully all moral ways of reducing their tax liabilities, including sizeable contributions to tax-exempt organizations, reduction of personal income, and simplification of lifestyles.

In his keynote address on Thursday evening Emilio Castro, director of world missions and evangelism for the World Council of Churches, included concerns about lifestyle as part of the witness to peace. "We are

**"We must recognize  
that Jesus Christ  
is the touchstone  
for all of our  
peacemaking efforts."**

concerned about the survival of the world," he said, "but we must also be concerned about the linkage between our North American way of life and the poverty and exploitation of Third World people."

Castro noted that in today's world 85 percent of the research for new weapons takes place within countries that are signatories to the Helsinki human rights agreement, while 80 percent of the world's arms industries are within those countries.

Referring to the current presidential campaign, the former Methodist pastor said, "When I hear those two born-again Christians saying that each is more criminal than the other and each calling for more weapons than the other, then I know something has gone terribly wrong in our understanding of our Christian obligation."

Although Castro's address made a strong impact on NCP delegates, Elsie Boulding's discourse on "Recreation of Relationships: Interpersonal and Global" clearly captured the imagination of the meeting. Boulding, chairperson of the sociology department at Dartmouth College, Hanover, New Hampshire, traced the theme of the "peaceable garden" through various civilizations of the last three millennia.

"Visualizing a future world of peace is a necessity," Boulding said, "because there is no possibility of moving toward a world we cannot see." It is important for Christians to begin dialogue with other religious groups, the Moslem world for example, if we hope to experience peace with them, she said.

Boulding is currently a member on a United Nations Commission on Proposals for a National Academy of Peace and Conflict Resolution. She stated that the superintendents of the nation's three military academies believe the military has been misused by Congress. "They have a strong sense that what the military is trained to do is a last resort. When the armed forces are called into action, the country has failed." These officers, she said, have a strong sense of the need for peacemaking skills. They believe that a peace academy should be established to begin teaching young men and women this other set of skills for peacemaking.

In his morning Bible lectures on the spirit of peace and the realities of peacemaking Timothy Smith, professor of history at Johns Hopkins University, asserted that "we are at a point in history where we must either 'own' the new covenant—the call of peace—or perish with the old covenant. We must keep our covenant with the future and work together with other denominations to create shalom."

The final statement of the conference's findings committee concluded with a call to other Christian denominations to take up the banner of peace instead of the flag of Christian nationalism: "We call Christians to recognize the betrayal of Christ in those voices which would further militarize our country in the name of God, who proclaim life



## Historic Peace Churches Renounce Growing Militarism

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while advocating weapons of death, and who preach fear rather than love of enemy."

The concern that New Call not issue a declaration more radical than meetings and congregations would be willing to hear was raised at several points during the four-day meeting. During the all-Mennonite caucus of Saturday afternoon Myron Schrag, pastor of Faith Mennonite Church in Minneapolis, Minnesota, told of developments in that city since the midtriennium meetings of the General Conference Mennonite Church there in 1979.

Area pastors became interested in the issues which the GCMC was raising, and 200 of them have formed an interdenominational peace group in the Minneapolis/St. Paul area for the purpose of consciousness raising and dialogue on peace-related issues. Several fraternal delegates from that group were present at NCP II.

One of these, Lowell Erdahl of the American Lutheran Church in Roseville, Minnesota, told conference delegates, "This document (the findings committee statement) will not be seen as radical in five years. The historic peace churches should make a tremendous impact on other Christian denominations. We welcome the input you provide for those of us in the 'historic war churches'."

In an interview with Meetinghouse (a Mennonite and Brethren in Christ editors' group) at the close of the conference, LeRoy Friesen, associate professor of peace studies at Associated Mennonite Biblical Seminaries at Elkhart, Indiana, evaluated the 1980 New Call to Peacemaking: "NCP II gave its participants the opportunity to dream about a world without war, a peaceable kingdom. Unless we are able to do that, to see that vision as a reality for the future, we cannot hope to achieve it. We must be able to see further than the next plodding step as we move toward the realization of peace in our world but recognize that Jesus Christ is the touchstone for all of our peacemaking efforts."

### Dr. C. N. Hostetter, Jr. MEMORIAL FUND

Donations in appreciation of the life and ministry of Dr. C. N. Hostetter, Jr. may be sent to the Brethren in Christ Archives, c/o Messiah College, Grantham, PA 17027. Contributions will be applied to the publication of a biography of Dr. Hostetter presently being written by Morris Sider. Checks and money orders should be made payable to the Archives.

## Church News



### Ordination—Ron Slabaugh

Ronald R. Slabaugh was ordained to the ministry on September 21 at the Mooretown Brethren in Christ Church in Sandusky, Mich. Bishop David E. Climenhaga preached the sermon and led in the ordination ceremony. A "Pastor Appreciation" Fellowship meal followed in the church basement.

Ronald has pastored at the Mooretown Church since August 1976. He came to Mooretown following his graduation in June 1976 from Ashland Theological Seminary. Ron attributes the beginning of his call to a chapel service in his sophomore year at Central Christian High School in Kidron, Ohio.

He came to Mooretown as a single pastor and was married nearly a year later on August 6, 1977. He and his wife, Janice, are expecting their first child in November of this year.

### Messiah Village News

The Auxiliary of the Messiah Village Retirement Center recently presented a check of \$7,411.25 to Rev. George Kibler, administrator of Messiah Village. This represented the proceeds from the Annual Open House held at the Village in September.

The check was presented by Mrs. Beatrice Sentz of Mt. Joy, PA, president of the Auxiliary and Mr. Harold Pyke, treasurer, from Camp Hill, PA.

The funds have been designated for the Endowment Fund of Messiah Village. This is a permanent fund, the interest from which is used to assist residents of the Village whose income is no longer sufficient to cover the full cost of their care.

## Messiah College

Dr. Bruce Thielemann was speaker at the Messiah College fall Christian Life Emphasis week. The Dean of the Chapel at Grove City College, Dr. Thielemann is noted for his work with youth.

The World Missions Fellowship, a student organization at Messiah College, had their fifth annual Canoe-a-thon this fall, a 28-mile, 12-hour trip to raise funds for mission projects. The final report is not in yet, but from \$2500 to \$3000 will be raised.

Professor Earl D. Miller, long time-director of the Messiah Male Chorus, directed a mass male chorus at the Chambersburg Church on October 26.

Dr. Joseph Wong, a native of Taiwan, and Professor of New Testament at Asbury Theological Seminary, is the Roxbury Holiness Lecturer at Messiah College from November 11-13 on the theme, "New Testament Insights Into Holiness."

## From Across the Conferences

### Allegheny

Rally Day was held by the Air Hill congregation on Sunday, Oct. 5. Special music was given by the Redeemed Quartet from Lititz. • The Center Grove congregation hosted the S-2 Missionary Conference on Oct. 11 and 12. The guest speakers included the Grafton Forbes, the John Graybills, the K. B. Hoovers, Mary Olive Lady, Arlene Miller, the Ray Siders, and Leora Yoder.

The Clear Creek congregation reports that seventeen persons were received into fellowship on Sunday, Sept. 21. • The Mowersville congregation reports that ten students had perfect attendance for the 1979-80 school year. • A week of revival services was held by the Paramount congregation the week of Sept. 21-28. Bishop Henry Ginder was the speaker.

### Atlantic

Two separate commissioning services were held by the Lancaster congregation during the month of September. On the 14th Virginia Nix left for Zambia and on the 21st, Dr. John and Esther Spurrier shared before leaving for Zambia also. • The month of October has been designated by the Manor congregation as Missions Month. Guest speakers were Rev. Luke Keefer, Sr. and Mrs.

Evangelical Visitor



**Mildred Rice** from OMS International. Mrs. Rice has recently returned from China.

A Barn Harvest meeting was held by the **Montgomery** congregation at which time a food shower was given to the Hagerstown (Md) Rescue Mission. • The **Golden Agers** of the **Souderton** congregation conducted the Sunday morning worship service of Sept. 21. Five persons gave their testimony and others participated in other areas.

## Canadian

On Sunday, Sept. 14, thirteen persons formed the Charter membership of the **Covenant** congregation. The **New Life** and **Stayner** congregations joined in the service. The New Life Church held a commissioning service for the pastoral couple of **Covenant**, **Glenn** and **Debie Robintaille** and two lay minister teams, **Bob** and **Ellie Reid** and **Bill** and **Lois Maxwell**.

The **Kindersley** congregation has begun a new college-careers and young married couples Sunday school class as a result of significant growth. • A Big Step of Faith Campaign was held by the **Wainfleet** congregation on Oct. 17-19, to complete paying off their indebtedness and begin an organ fund.

## Central

A Live Wires program has been started by the **DeRossett** congregation for the youth of the church. Ages 4-grade 3 are called the "Sparks" and grades 4-6 are called the "Flames." Homecoming was observed by the congregation on Sunday, Sept. 21.

The **Pleasant Hill** congregation honored **Aubrey** and **Lois Haines** for giving 29 years of service as a deacon couple. The Haines were presented with a photograph of the church and a fillet knife. • The **Rolling Acres** Sunday school hosted the Sunday schools of **DeRossett** and **Pomeroy Chapel** on Saturday, Oct. 25 for games and a cook out.

## Midwest

A Church Visitation Night has been set by the **Dallas Center** congregation. Every other Thursday night they will meet together for prayer before going on visitation in the community.

Members of the **Rosebank** congregation attended a Sunday school seminar, "Getting Ready for Fall." • The **Zion** congregation has begun a Discipleship Class and had their first meeting on Sunday evening, Sept. 21.

## Pacific

The **Alta Loma** congregation hosted the Women's Fall Retreat on Saturday, October 25. • An all-church camping weekend was held by the **Labish** congregation on Sept. 26-28. • The **Ontario** congregation held Family Camp on Sept. 26-28, with **Bishop** and **Marlene Shafer** sharing. On Oct. 2, the congregation held a Loyalty Dinner.

**Aaron Stern** shared a new visitation program with the **Open Bible** congregation. New people in the community have been reached as a result of the program. • The **Sandia** congregation was recently invited to the pastor's home, the **Marion Heiseys**, for a potluck picnic and open house.

# "Keeping In Touch"

## Births

**Crider:** Amanda Joy, born Sept. 14, to Tim and Marlene Crider, Chambersburg congregation, Pa.

**Drinkrow:** Robert, born Sept. 14, to Mr. and Mrs. Bob Drinkrow, Lakeview Community congregation, Mi.

**Foster:** Kristen Lynette, born Aug. 28, to Richard and Elaine (Eppley) Foster, Cedar Grove congregation, Pa. The Fosters live in Panama City, Fl.

**Frankenfield:** Tiffany Jane, born Sept. 22, to Durell and Wendy Frankenfield, Souderton congregation, Pa.

**Harley:** Delynn Michelle, born July 21, to Mike and Sue (Potteiger) Harley, Mechanicsburg congregation, Pa.

**Kohn:** Elizabeth Anna, born Sept. 7, to Robert and Rosalie Kohn, Mooretown congregation, Mi.

**Lentz:** Rebecca Ann, born Sept. 13, to Tim and Debbie Lentz, Mooretown congregation, Mi.

**McConaghay:** Joshua Dean, born Sept. 11, to Dean and Katie McConaghay, Lancaster congregation, Pa.

**Mellinger:** Jared Paul, born Aug. 28, to Ken and Beth Ann (Miller) Mellinger, Lancaster congregation, Pa.

**Oldham:** Janna Linn, born Sept. 16, to Glenn and Linda Oldham, Spring Hope congregation, Pa.

**Schlegel:** Jason Lee, born Aug. 21, to Daniel and Tam Schlegel, Cedar Grove congregation, Pa.

**Short:** Crissy Janene, born Aug. 7, to Ronald and Betty Short, Antrim congregation, Pa.

**Shreiner:** Joelle Marie, born Sept. 16, to Randy and Linda Shreiner, Refton congregation, Pa.

**Simmons:** Erica Charlene, born July 2, to Ray and Mary (Lehman) Simmons, Mechanicsburg congregation, Pa.

**Weller:** Tina Marie, born Sept. 23, to Larry and Elaine Weller, Sippo congregation, Oh.

**Zeger:** Jill Michelle, born Sept. 14, to Frank and Emily Zeger, Antrim congregation, Pa.

## Weddings

**Anderson-Elliott:** Bobbi, daughter of Mr. and Mrs. Dick Elliott, and Darel, son of Mr. and Mrs. Glee Anderson, both of Hope, Ks., Sept. 6, in the St. John's Lutheran Church, Hope, Ks.

**Guyer-Varner:** Debra, daughter of Mr. and Mrs. Philip Varner, and Ronald, son of Mr. and Mrs. Donald Guyer, Oct. 11, in the Cedar Grove Brethren in Christ Church with Rev. Eugene Heidler officiating.

**Hoover-Kaufman:** Donna Ann, daughter of Mr. and Mrs. Wesley Kaufman, Mechanicsburg, Pa., and Donald Seiber, son of Mr. and Mrs. Donald Hoover Sr., July 26, in the Mechanicsburg Brethren in Christ Church with Rev. C. R. Burgard officiating.

**Hoover-Moore:** Nina, daughter of Mrs. Dorothy Moore, and Wendell, son of Rev. and Mrs. Daniel Hoover, Aug. 30, in the United Presbyterian Church, Blairsville, Pa., with Rev. Peterson and father of the groom officiating.

**Rohrer-Ebenshade:** Robin Kay, daughter of Mr. and Mrs. J. LeRoy Esbenshade, Manheim, Pa., and Robert Lynn, son of Mr. and Mrs. Robert H. Rohrer, Washington Boro, Pa., Sept. 13, in the Manor Brethren in Christ Church with Rev. Landis Sangrey and Rev. John B. Hawbaker officiating.

**Russell-Campbell:** Pamela, daughter of Mr. and Mrs. Robert Campbell, and Daniel, son of Mr. and Mrs. John Russell, Sept. 6, in the Cedar Grove Brethren in Christ Church with Rev. Eugene Heidler officiating.

**Sheaffer-Spece:** Melissa, daughter of Mr. and Mrs. Terry Spece, and Terry, son of Mr. and Mrs. Raymond Sheaffer, Oct. 3, in the Cedar Grove Brethren in Christ Church with Rev. Eugene Heidler officiating.

**Sider-House:** Darlene, daughter of Mr. and Mrs. Roy House, and Daryl, son of Mr. and Mrs. Claude Sider, Sherkston, Ont., July 26, in the St. John's Lutheran Church, Port Colborne, Ont.

**Wigfield-Perdew:** Lori Ann Perdew, and Denny, son of Rehey and Jane Wigfield, Everett, Pa., Aug. 23, in the Yeager Lutheran Church, Rainsburg, Pa.

## Obituaries

**Diehl:** Mrs. Sarah Crider Diehl, Shippensburg, Pa., born July 28, 1906, died Sept. 3, 1980 in the Chambersburg Hospital. She was married to Simon Diehl who preceded her in death. She is survived by a stepson; two sisters; four brothers; and a number of nieces and nephews. She was a member of the Mowersville Brethren in Christ Church. Rev. Charlie B. Byers and Rev. Mervin O. Potteiger conducted the funeral service. Interment was in the Spring Hill Cemetery.

**Lehman:** Abram N. Lehman, Messiah Village, Mechanicsburg, Pa., born Dec. 26, 1896, died Sept. 24, 1980. In 1918 he married Mary E. Steckley who preceded him in death in 1958. In 1959 he married Anna Steckley who survives. He is also survived by seven children: Ferne Wenger, Pearl Stull, Carl, Wilmer, Bruce, Sara Coolidge, and Abram Jr.; a brother, Eber; a sister, Grace Lindeman; 19 grandchildren; and 15 great-grandchildren. A daughter, Ruth, preceded him in death. He was a member of the Carlisle and the Messiah Village Brethren in Christ churches. He served as deacon in the church for many years as well as helped establish the Pleasant Valley Chapel. The funeral service was conducted in the Messiah Village Chapel by Rev. Kenneth Hoke, Rev. LeRoy Walters, and Rev. George Kibler. Interment was in the Kutz's Church Cemetery.



# Religious News

From Evangelical Press  
and MCC News Services.

## Church Fire Brings Vandals, Congregation Together

Church members of the newly completed Church of the Nazarene in Coquille, OR, had opportunity recently to demonstrate the love of Christ.

Three teenagers vandalized the church. Hymn books and Bibles were thrown in the baptistry. The piano and organ were overturned. Pews were stacked up and burned. Fire extensively damaged the inside of the church. The church's new pastor, on the scene only a few weeks, lost 25 years' worth of books and sermon notes in the fire.

The following Sunday church members picked up the mothers of the boys and brought them to church. The church has gone to the youngsters to minister rather than carry the process through the courts. Other churches and congregations have responded with donations of materials to the Nazarene church.

## WEF Head Assesses Pattaya Consultation on World Evangelization

Contrary to widely expressed fears and hopes, there was little evidence of evangelical/ecumenical convergence at the Consultation on World Evangelization held recently in Pattaya, Thailand. This conclusion was put forward by Waldron Scott in a message on "The Significance of Pattaya" delivered at the annual meeting of the American Society of Missiology, at Wheaton College. Mr. Scott is general secretary of the World Evangelical Fellowship.

According to Mr. Scott the special significance of the Pattaya consultation, sponsored by the Lausanne Committee for World Evangelization, is that for ten days it kept before a large body of Christian leaders the estimated 11,000 "people groups" that lie beyond the normal outreach of any existing church. These "hidden peoples" will be evangelized only as cross-cultural missionaries are sent from one people to another.

By contrast, the ecumenical movement in its approach to world mission today emphasizes the necessity of Christian churches witnessing credibly to the Kingdom of God in their own contexts, particularly by service to the poor in their struggle for social justice. While acknowledging the urgency of credible witness on the home front, Mr. Scott questioned the ecumenical pre-occupation with the reformation of Christian communities. "The action required," he asserted, "cannot be limited to authentic witness only in those areas of the world where churches exist, but must also include the proclamation of the gospel in those areas of the world

where the church is not yet."

In his keynote address, however, Scott also criticized the Pattaya consultation for its failure to come to grips with the social dimensions of the gospel. He noted that "it is difficult to avoid the conclusion that Pattaya 1980 did in fact retreat from the position advanced at Lausanne 1974 where it was affirmed that the message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination."

## YFC Develops Strategy For Common Dilemma—Incest

"When I first started working with Youth for Christ eleven years ago, I never thought I'd have to deal with incest," says Rick Englert, executive director of a YFC program in Michigan. "But in the past three years, I've been involved with more than a dozen families where incest was a common and repeated problem. Of 13 foster children we had in our home in a year-and-a-half period, ten of them had been involved in incestuous relationships with their fathers or step-fathers."

Across the country, Youth for Christ staff members are encountering children and teenagers who have been victimized by parents or guardians, and YFC states it is one of the first national organizations to deal in-depth in both corrective and preventative measures with incest-related problems.

YFC has found that ignorance works against them. One Midwestern staff member tells of a family where the teenage daughter is eight months pregnant with her father's child. She had decided to keep the baby and will be raising it in her father's home. "The family used to attend church regularly," says the staff counselor, "but even though people in the church were suspicious, they chose to ignore the problem rather than get involved. Now the family is beyond the church's reach altogether. That's why we devote a lot of our time here to informing pastors of the problem and suggesting ways they can deal with it."

One of the ways YFC is attacking the problem is through education. Staff members are currently holding seminars for churches, social agencies, and other YFC programs to alert people to the symptoms and effects of incestuous behavior as well as ways to deal with families who are already involved.

Economics often play a factor in incest, particularly in areas of poor housing. The typical incestuous family lives in a home with no privacy where all family members may sleep in the same room or several children sleep in the same bed. Victims are often characterized by very low self-esteem, de-

pression, guilt, substantial confusion, and ambivalence concerning sexuality. Many are withdrawn, socially restricted, suicidal, or burdened with heavy household or child care responsibilities in the home. The victim's understanding of sexuality is usually distorted and they often lack the verbal skills to express feelings and experiences. This can greatly hinder the child's efforts to seek help.

## New President Elected for Youth For Christ International

At the Fifth Triennial Convocation of Youth For Christ International held in Birmingham, England, Jim Groen of Denver, Colorado, was elected Chairman of the Board and President of the International Council of YFC.

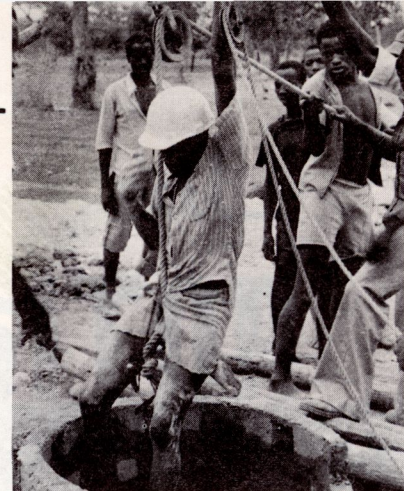
Mr. Groen, who succeeds Dr. Sam Wolgemuth of Wheaton, Illinois, as president, is a 23-year veteran of Youth for Christ in the U.S.A., and has developed his Denver chapter into one of the largest youth ministries of its kind in the world. Mr. Groen was instrumental in stimulating the total internationalization of YFC, and the organization is one of the first missionary agencies to fully develop and use national rather than American staff.

## Iranian Bishop "Not Afraid of Martyrdom"

"We are not afraid of martyrdom, because it builds up the church," Hassan Dehqani-Tafti, Bishop of the Anglican Church in Iran, was speaking at a Frankfurt press conference organized by the Overseas Department of the Protestant Church in Germany. His church, which had 4,000 members before the Islamic Revolution, has been forced to go underground because all its pastors have been arrested, most of its property confiscated, and all its social institutions occupied by Revolutionary Guards.

Worship services are still being held, but under the leadership of laymen. Bishop Dehqani-Tafti fled to Cyprus at the request of his church, after the murder of his son in May, and an attempt on his own life. Asked how he felt towards the Moslem fanatics who killed his son, Dehqani-Tafti replied: "I have forgiven them, because they did not know what they were doing." In his opinion, the attacks on his church are not part of a systematic persecution of Christians initiated by the government of Iran, but actions of different extremist Moslem groups, which were opposed to the Anglican Church before the Revolution.





# On water and giving of thanks

## Thank the Lord for hot water

Thanksgiving morning, several years ago. In the white frame church, the Elizabethtown congregation is sharing in a worship service of praise and thanksgiving. Several people have spoken of various things for which they are thankful, when Bishop Charlie Byers stands. "You may think this is a strange thing to mention here," he begins, "but I am thankful today for hot water." There are some smiles and chuckles. "Often, as I take a bath, I think of the multitudes of people in this world who don't have the privilege of soaking in a hot tub."

I don't know how many others in the congregation that morning identified with Bishop Byers, but I did. Young as I am (!) I can remember carrying drinking water from the neighbors, and heating water on the kitchen stove for Saturday night baths. If I didn't know better, I might have suspected that Bishop Byers had overheard some of my "morning shower prayers"—quite often the opening praise is for hot water and soap.

(How many of my "necessities" would be "luxuries" for most of the people on this planet? And my "luxuries" . . .)

## Getting into hot water

In telling this incident to Jeff, who is in charge of the composition department here at Evangel Press, we joked about being thankful for the times we find ourselves in the other kind of "hot water"—the tense interpersonal relationship or the consequences of a decision which was made.

Later, upon reflection, I discovered a genuine sense of gratitude for most of those "hot water" situations over the years. Though relatively few in number and quite mild when compared to difficulties faced by some friends, each incident has been the setting for significant personal growth. And on occasion my being in "hot water" has served as an entrée for an unexpected ministry to others. At the time, however, I was not particularly thankful for the stress.

As a matter of fact, assuming editorial responsibilities was done with a good deal of trepidation, knowing the likelihood of being plunged into "hot water" on occasion. As the *Visitor* focuses on current issues which face us as Brethren in Christ, there likely will be disagreement on various articles or editorial comment. Thus far the water has been fine, not too hot, not too cold. (Of course, not many controversial issues have surfaced yet.) Prepared for a measure of healthy disagreement and divergence of opinion, I am frank to admit my hope that charity will temper any icy blasts or scalding showers.

## Praise the Lord for living water

"Streams of living water" should figure in our giving of thanks as well as our gratitude for material prosperity. Jesus promised,

"If a man is thirsty, let him come to me and drink.

Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

(John 7:37-38, NIV)

What a great word picture—the quenching of thirst . . . a cool, refreshing stream . . . Unfortunately, a few Christians haven't discovered the reality of this truth in their own lives. Instead of being a joy to be with, full of life and vitality—a "stream of living water"—they are more like a crock of vinegar. Puckered up and pickled, they seem to be totally without the joy and gladness which the Bible says will crown our new life in Jesus Christ.

But Christ came that we might have life—abundant life. Certainly there is a cost to meaningful discipleship. He does call us to take up the cross and follow him. But the good news is that in union with Christ and joined with sisters and brothers in the faith, we partake of living water. Rejoice! Give thanks! And pass the living water along to others!

## Remembering those in troubled waters

In the midst of our celebrations of thanksgiving, we need to be aware of those who are hurting, not rejoicing. The family that recently buried a child. The parent slowly succumbing to a crippling disease. The recent bride whose husband has left her to move in with another man. The abused child, and the tormented parent. The family still waiting in a crowded refugee camp. The list goes on—from the house down the street to the neighboring city and on across the world.

These are not called to mind simply to stir up guilt feelings so we can't enjoy Thanksgiving. However, most of us can afford to insulate ourselves from face-to-face contact with much of the pain and suffering in the world. We need to be reminded periodically of our calling to be stewards, not simply consumers, of God's blessings.

This autumn, could we ask the Holy Spirit to teach us new lessons on compassionate living? Can we risk asking God to bring us face to face with new opportunities for tough loving?

As his disciples, so abundantly blessed, dare we do otherwise?

G





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Vicente Ruiz with his family at home (left), and in Bible study at a local Brethren in Christ Church (below).

# From Managua . . .

by Vicente Ruiz

"It is a joy for me to give my testimony. I accepted Christ as my Savior after having been lost in a world of wickedness and vice. A godless person can accept Christ as his Savior through the influence of a tract or by reading the Bible. Often this means more to the unsaved (person) than the verbal witness of a Christian. By reading the Bible Jesus is speaking to the sinner directly. I say this because it is what happened to me.

"In April 1972 a Christian friend gave me a Bible. He told me that some day I was going to need it. In 1978 I began to read the Bible that I had kept hidden. A couple of years later, some months after our Nicaraguan revolution, I was expe-

riencing some enormous personal problems. For some time I couldn't eat or sleep. I was like a wild animal in a pen. Then on the 12th of January, 1980, after having read the Bible I realized that I had a heavenly lawyer who could help me. That day became historic for me for I remembered my Creator and humbled myself to him. I was 31 years old.

"That glorious day I entered my bedroom to kneel and ask my God and Father to save me. Then and there I left the mire and was cleansed by my Lord Jesus Christ. Being in prayer for the first time in my life, I began to tremble and feel a light light me up inside. Opening my eyes I saw an enormous light of rays passing through the roof of my house!

That was the cause of what I was feeling inside. I hurried and ran out of the house as I couldn't take any more the presence of God.

"A half block from my house is a Brethren in Christ church. There I went the following day to publicly accept Christ as my Savior. But in reality I had already accepted Him the day before in the 'presence' of my God.

"Today I feel normal—spiritually, physically, mentally—and clean from sin. It is for this reason that when I speak to a person who still walks in darkness about his need to follow Jesus Christ, I also look for a way to give him a tract or a Bible."

*Vicente is a member of the Jose Benito Escobar congregation in Managua. This is one of the fastest growing Brethren in Christ churches in Nicaragua. Vicente's pastor, Miguel Jara, also serves as president of the Nicaragua Brethren in Christ Church.*

*Vicente is living proof that the Holy Spirit works miracles in men. Today, some nine months after his conversion, Vicente is actively involved in his local church and in evangelism. (Charles Musser)*

*Evangelical Visitor*